inherent in the universe from all time, and that the building up of the vegetable and animal kingdoms is but the development and specialisation of the vague life-power which lies in all things and that this new world of consciousness in bird and beast, and in man himself, is but the brighter blaze in higher organisms of the dim consciousness which stirs even in the humblest atom of inorganic matter. But even if we were to allow this somewhat strained speculation, and so to get life and consciousness out of the universe at the end by putting it in at the beginning, we should still have to recognise what is called a ' *hitch,*[9] the necessity, that is, of the application of some power other than and above the inherent properties of the universe, in the first rise of *self-consciousness,* the appearance of one who is a *person* consciously distinct from all the universe around. And this sense of being a separate self, a person distinct in consciousness from all other being or beings whatsoever, is the assurance and conviction that lies deepest, clearest, and most secure in the heart of every one of us.

It is absurd to say that the mere inherent laws of motion or of matter produced this universe. No

sane man can
• steadily contemplate the whole course of evolution which
has led up to the existence of civilized nations of men without
feeling that this is no chance or accidental result, but reveals
steady *purpose* ruling and shaping from the beginning LO
the<end.

Nature seems always to be working on from climax
to climax, each in its turn the goal in some long road, yet
each goal reached pointing to the path towards other goals
beyond; but always with increasing variety, increasing
interdependence and harmony also, animal dependent on
vegetable, vegetable on animal, the grasses feeding the
flocks, the insect fertilising the flower, man dependent on
the trees of the wood and the flocks and herds, the flocks
aad* herds themselves dependent on man;
—dind now in